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ABSTRACT

Global education, an attempt to provide students with information and perspectives on diverse countries and cultures so that they may be knowledgeable and responsible members of the world community, is becoming a key concern of foreign language educators. While foreign language education has often included some cultural and historical elements, teachers have recently begun to expand this part of course content, instructing pupils not only about home countries and cultures--France in a French class, for example--but also discussing lifeways and cultural variation found among, say, francophone speakers in Africa, South America, and the Caribbean. Many different methods of "globalizing" education may be employed. Several techniques are detailed including: the creation of a "cultural island" in the classroom, the use of various media, simulation of other cultures, and the use of informative cartoons. While social studies will continue to assume a dominant role in global education, the use of cultural study techniques and strategies, such as those detailed here, can infuse a global dimension into foreign language education. (JL)

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A Global Perspective in the Foreign Language Classroom

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Introduction

As foreign and second language educators, a key part of our job is, clearly, to help students learn the course content: foreign language. However, in many traditions a broader role is conceived for educators in addition to helping students master course content. Additionally and perhaps most importantly, educators are charged with preparing students for citizenship in the community, the nation, and the world.

The American Council for the Teaching of Foreign Languages (ACTFL) in conjunction with the National Council for the Social Studies (NCSS) have called for global perspectives in Foreign and Second Language Education, defining global perspectives as developing "the knowledge, skills, and attitudes needed to live effectively in a world possessing limited natural resources and characterized by ethnic diversity, cultural pluralism, and increasing interdependence" (NCSS, 1982: 1-2).

WHAT IS GLOBAL EDUCATION?

The U.S. Commissioner of Education's Task Force on Education for a Global Perspective (1979, p. 3) defines the concept as follows:

> Education for a global perspective occurs through learning experiences, formal and informal, which enhance the individual's ability to understand his or her condition in the community and in the world. It includes the study of nations, cultures, and civilizations, including our own pluralistic society and those of other peoples, with a focus on understanding how these are all interconnected and how they change, and on the individual's responsibility in this process. It provides the individual with a realistic perspective on world issues, problems and prospects, and an awareness of the relationships between an individual's enlightened self-interest and the concerns of people throughout the world.

According to Lee Anderson (1979), global education "consists of efforts to bring about change in the content, in the methods, and in the social context of education in order to better prepare students for citizenship in a

global age."

In short, global education is a "coming together of the traditional humanities, modern social issues, and the students' personal concerns" in an effort to "help young people live in, respond to, and shape their world." (King and Condon, 1979).

Experts in the global education movement have targeted foreign language education as one of the vehicles for developing student's understanding of global issues and the global interconnections in their own lives, their communities, and the world.

GLOBAL AND FOREIGN LANGUAGE EDUCATION

The last few years have seen concentrated efforts by professionals to build connections between the teaching of foreign languages and social studies. The global education movement has particular relevance for both fields since the study of cultures plays a major role in both disciplines. Due to the interdisciplinary nature of the development of a global perspective, these two subject areas assume the principal responsibility for this dimension of the curriculum.

According to Bragaw, Loew and Wooster (Bragaw et al., 1981, p. 52), the term global education with regard to foreign language education is confined to international studies. This implies the study of another culture and the relationship between two countries. Global education actually includes but goes beyond the study of another language and its culture. It includes but goes beyond the discipline of foreign language and social studies; it transcends all disciplines. It focuses on the consideration of "the universals of human cultures and the changing way these universals are addressed through time and space . . . while maintaining the common thread of

the unity of all people (Schell, 1979 p. 3).

Strasheim (1979) states that global education is the logical extension of our interdisciplinary efforts for a comprehensive view of the world. Global education is, in her words, "a multi-disciplinary phenomenon providing foreign language education with an opportunity to become integrated in the total school curriculum in a way not possible in the past." She urges the use of culture to globalize not only foreign language but the entire curriculum. She contends that if the teaching of global perspectives can be infused into the total curriculum everyone benefits as students will be better prepared for the global citizenship that awaits them, and as a nation we will be better prepared to cope with problems of an interdisciplinary world.

CULTURE TEACHING IN FOREIGN LANGUAGE EDUCATION

In recent years, foreign language education and cultural studies have enlarged their scope. Originally foreign language teachers taught only about the specific cultural area of their language specialty, i.e., a French teacher taught about France. In later years, teachers were encouraged to include any other areas where the target language was spoken. (Birckbichler, 1987; Allen, 1985) As a result, French teachers began teaching about the cultures of francophone Africa, North Africa (Maghreb), Canada (Quebec), and the Caribbean. More recently, with the advent of global education, language teachers are being asked to teach culture by comparing the cultures of two or three different countries to provide students with more of a global perspective.

The concept of culture, with regard to foreign language education, has broadened. The term "culture" has two widely accepted principal definitions: it can be defined as the contributions of high civilization, such as

literature, music, art, sculpture and philosophy--usually referred to as "culture with a Capital C." These factors combined with the history, geography, and the economic and political development of the country form the sociological approach to culture. Culture may also be used to signify the lifestyles and behavioral patterns of the people. This phase of culture is referred to as "culture with a small c" or the anthropological approach to culture. This anthropological approach to culture comprises the country's religion, daily life, customs, standard of living and social traits. The former deals with history or the past, while the latter focuses on everyday life or the present.

In the past, the first category, that of the sociological approach to culture largely provided the material for the study of the culture of a foreign people. The students were taught facts about the geography and history of the target country and an attempt was made to acquaint them with the country's major contributions to the world of art, literature, and music. Daily life and customs of the foreign people were not completely ignored but particular emphasis was not placed on this important facet of culture.

However, with the introduction of several new methods of foreign language and ESL instruction, the attitude toward the teaching of culture has changed drastically. Emphasis is now placed on the way of life of the foreign people rather than on their historical achievements. The anthropological point of view or the "deep culture" as Brooks (1968) calls it is now readily accepted. According to Bragaw, Loew and Wooster (Bragaw et al., 1981), this "small c" culture approach is compatible with education for a global perspective in that it emphasizes the universality of cultural institutions across national boundaries, language groups, and socio-economic ranges.

In recent years many advances have been made in the teaching of culture in foreign language classrooms. As various techniques for teaching culture were developed, the question of what to teach had to be addressed. One of the most significant advances in this area is the "emergent model" developed by Howard Nostrand, in which culture is divided into main themes. A theme, according to Nostrand (1974), is "an emotionally charged concern, which motivates or strongly influences the culture bearer's conduct in a wide variety of situations."

The development of this model led to the identification of goals involved in the teaching of culture. In the early seventies, Frances and Howard Nostrand (1970) described nine "kinds of understanding" to be tested. Subsequently, Ned Seelye refined the Nostrands' objectives to seven specific goals (1974). Further developing this perspective, Robert Lafayette (1978) outlined twelve goals, which dealt with a range of changes, from cognitive to affective. The first five goals involve recognizing and/or interpreting certain aspects of the target country: 1) major geographical features; 2) major historical events; 3) major aesthetic monuments, including architecture, literature, and the arts; 4) "active" everyday cultural patterns, such as eating and shopping and 5) "passive" cultural patterns, such as marriage customs and education. The remaining goals involve learning, 6) to act appropriately in everyday situations; 7) to use appropriate gestures; 8) to evaluate the validity of generalizations about foreign cultures; 9) to develop skills needed to locate and organize information about the culture; 10) to value different peoples and societies; 11) to recognize and/or interpret the culture of foreign language-related ethnic groups in the United States and 12) to recognize and/or interpret the culture of additional countries that speak

the foreign language.

GLOBALIZING FOREIGN LANGUAGE EDUCATION

As a result of an increased emphasis on "small c" culture teaching, educators are moving away from the factual information about the target country to a more comprehensive view of the country and its people. (Bragaw et al., 1981; Strasheim, 1979). Strasheim (1981) states that the first step toward globalizing any discipline has to be learning to perceive global education as a construct into which all disciplines fall. She stresses that global education is an all-inclusive organizing principle, not an add-on innovation for Monday morning.

Bragaw, Loew and Wooster (1983) offer three change strategies to help teachers and schools foster a global perspective in their teaching: global skills, cultural universals and global concepts.

Winston and Anderson (1977) suggest goals that they refer to as self-management skills. These skills help analyze the ways in which an individual thinks, feels and acts in relation to others. These self-management skills also help promote a greater understanding of the similarities and differences which exist between all people on earth. Bragaw, Loew and Wooster (1983) suggest that these skills act as organizers for lessons and foreign language courses. They also contend that although students can communicate to people from another culture, they cannot relate unless they possess these skills. The self-management skills which can act as goals to globalize a foreign language classroom are 1) decreasing egocentric perceptions; 2) decreasing ethnocentric perceptions; 3) decreasing stereotypic perceptions; 4) increasing the ability to empathize; 5) developing constructive attitudes toward diversity; 6) developing constructive attitudes toward change; 7) developing

constructive attitudes toward ambiguity and 8) developing constructive attitudes toward conflict.

Some techniques for decreasing egocentric and ethnocentric perceptions are the target language adaptation of Anderson's "A Day in the Life of Seymour Someday" and the creation of individual students global connection. These activities, while implementing a global perspective, also introduce the student to valuable grammatical concepts and new vocabulary.

The second change strategy is that of planning around cultural universals. These universals are those themes or concepts that are cross-cultural in nature or that are shared in some degree by every culture or society. The form of each theme may differ greatly within or between cultures but its universality remains the same across cultures.

Cleaveland, Craven and Danfelser (1979, p. 8) list the universals of culture as follows:

Material Culture

* Food
* Clothing and Adornment of the Body
* Tools and Weapons
* Housing and Shelter
* Transportation
* Personal Possessions
* Household Articles

The Arts, Play and Recreation

* Forms of the Arts, Play and Recreation
* Folk Arts and Fine Arts
* Standards of Beauty and Taste

Language and Nonverbal Communication

* Nonverbal Communication
* Language

Social Organization

* Societies

* Families
* Kinship Systems

Social Control

* Systems and Governmental Institutions
* Rewards and Punishments

Conflict and Warfare

* Kinds of Conflict
* Kinds of Warfare

Economic Organization

* Systems of Trade and Exchange
* Producing and Manufacturing
* Property
* Division of Labor
* Standard of Living

Education

* Informal Education
* Formal Education

World View

* Belief system
* Religion

These themes point out that whatever way people may behave, their lives are unique only in the form, not in the basic structure of their experience. To create a global perspective, foreign language teachers may organize cultural units around the topics listed above.

The third change strategy is that of planning a foreign language course around global concepts. Bragaw, Loew and Wooster (1983) define concepts as being large, all encompassing ideas applicable across cultures and across time. A list of such concepts would, of course, include liberty, diversity, education and justice among others. The authors suggest that language lessons can build on or incorporate an aspect of one or more of these global concepts.

METHODS FOR INFUSING A GLOBAL PERSPECTIVE IN FLE

(1) CULTURAL ISLAND

Every foreign language or ESL classroom should be a "cultural island" as the atmosphere as well as the language in the classroom should exude the culture of the people. The creation of a global atmosphere in the classroom is an excellent means of relating what is learned to what is happening in the student's lives and in the world around them. A student bulletin board is an excellent means of promoting global culture in the classroom. This can prove useful for posting newspaper articles, comic strips, travel brochures and other items of interest from the target culture. Realia or artifacts from the target culture and different cultures of the world should be part of the décor in every language classroom.

(2) CULTURE CAPSULES

Another culture teaching technique, the culture capsule, is a favorite among language teachers. They were created by a foreign language teacher, Darrel Taylor, and an anthropologist, John Sorenson (Taylor and Sorenson, 1961). Culture capsules are short descriptions of a minimal difference between two cultures that are usually presented in conjunction with illustrations or realia. Holidays are excellent subjects for culture capsules and clusters in that a global perspective can be added by comparing different holiday customs to the native and target culture customs. The presentation of the culture capsule is followed by in-class discussion.

(3) CULTURE CLUSTERS

An expansion of the culture capsule is the culture cluster, developed by Meade and Morain (1973) at the University of Georgia. These culture clusters contain three or four closely related capsules presented in order on consecutive days. It culminates in a simulation involving all or nearly all of the students. For instance, students may learn different types of French specialty shops, about shopping customs and culturally accepted ways to complete and decline a purchase. To add a global perspective the teacher might present the same material about another francophone country. The knowledge acquired from the capsules is then integrated into the simulation or role play of a shopping situation. The simulation, which serves to integrate all of the learnings in the capsules, is accomplished by the teacher serving as a mediator to guide students to appropriate actions and speech.

(4) CULTOON

A great deal of cultural information can be learned through humor. Humor, in general, often tells us more about the target culture(s) than specialized cultural readings. A teacher of ESL might ask the students to bring in samples of their own native humor in the form of cartoons or comic strips for comparison and contrast exercises in the language classroom. One simple technique for infusing a global perspective in a language classroom is the cultoon. Developed by Genelle Morain (1979), the cultoon is a hybrid term derived from culture and cartoon. A difference exists between the two in that the cartoon has a slightly different rationale. Whereas the cartoon is created to amuse, the cultoon is created to inform.

(5) MEDIA APPROACHES

Films, videotapes, newspapers and magazines in the target language can provide vivid illustrations of cultural patterns to enhance and expand any related lectures or readings or introduce a global perspective into a culture course. Advertisements in both newspapers and magazines are especially enriching in the culture classroom. An intriguing exploitation of an advertisement might be to discuss the differences between French and American sales or advertising techniques. This, of course, could be expanded to include a global perspective by contrasting the ways advertizers have appealed to different cultures to sell the same product. Through this type of exercise students may discover many things about their native culture. In addition, the colorful ads found in magazines also provide interesting realia for the language classroom.

(6) CULTURE ASSIMILATORS

Culture assimilators consist of a short description of a situation requiring participants to make a choice among potentially reasonable methods of resolving a problem situation (usually a critical incident or cross-cultural interaction where an American finds the situation confusing or leading to possible conflict). After reading an episode, the student chooses a response from four plausible explanations. Programmed feedback redirects the student if he/she has chosen an incorrect response. Developed by social psychologist Harry Triandis and colleagues Fred Fiedler and Terrence Mitchell (1971), culture assimilators are powerful, concise means of illustrating cultural contrasts in relevant behavorial terms which facilitate comprehension of cross-cultural appropriateness.

This sample episode was developed by Genelle Morain and can be found in Seelye's Teaching Culture: Strategies for Intercultural Communication (1984).

Culture Assimilator Episode 5: France

> As a young American tourist in Tours, France, you have been invited to dinner at the home of a French business associate of your father. You know that under such circumstances it is considered polite to bring a bouquet of flowers to the hostess. Accordingly, you arrive at the door of the apartment with a handsome bouquet of white chrysanthemums. As your hostess greets you, you offer the bouquet to her. You notice a look of surprise and distaste cross her countenance before she masters herself and accepts your offering graciously.
>
> All evening you are haunted by the feeling that you have done something wrong. You would like to apologize--but you are at a loss to know what for.

What could explain your hostess' reaction?

A. A bouquet of chrysanthemums is considered an apology for a serious blunder in French culture.
B. A bouquet of chrysanthemums is considered a proposal of marriage in French culture.
C. Chrysanthemums are considered the flower of death in French culture.
D. The hostess was allergic to chrysanthemums.

You chose A

Although this symbolic use of flowers would be valid in some cultures, the French do not consider the chrysanthemum as a flower of apology.

You chose B

This would seem to be a logical possibility but in French culture the symbolism of the chrysanthemum is allied to an aspect of life other than romance. The French consider the rose the flower of love.

You chose C

Your choice is the correct one. The Chrysanthemum is considered *"la fleur de mort"* because it is traditionally used in conjunction with funerals and interments in France.

You chose D

To the allergy-conscious American, this would seem a logical assumption. The French, however, are not so obsessed with allergies, preferring to blame most

physical troubles on the liver.

(7) CULTURGRAMS

Culturgrams are short descriptions of major aspects of a culture. Like telegrams, they are simplified and concise in style. Developed at Brigham Young University, they include essential vocabulary and suggestions for further reading about a country.

(8) SIMULATION

Simulations such as BaFá BaFá are designed to introduce students to the nature of culture and to sensitize them to the feelings, anxieties, and misperceptions that are commonly a part of cross-cultural misunderstanding (Gilliom, 1981). Participants in this simulation are asked to create artificial cultures and then live according to unusual new cultural rules of language, nonverbal communication and other cultural patterns.

(10) CURRICULAR COMPLEMENTS

Curricular complements, as coined by Strasheim (1981), is one disciplines approach to a topic contrasted by anothers. A sample curricular complement is as follows:

FOREIGN LANGUAGE: food, meals at home and in restaurants, table etiquette, table settings etc.

HOME ECONOMICS: the preparation of foods from the cultures represented in the foreign language program

SOCIAL STUDIES: the food chain, calorie consumption around the world, global food quality etc.

SCIENCE: soils, environment

(11) STEREOTYPES

The collection of students' stereotyped perceptions of a culture/ cultures makes an interesting language lesson. Students must, of course, be shown where their stereotypes are wrong or exaggerated.

(12) CULTURE THROUGH LANGUAGE

Although many have stated that language and culture are inseparable, this is a theme often overlooked by foreign language teachers. This is important with regard to global education as every culture possesses a language and a specific vocabulary to describe its way of life. The language that people use is related to the things they encounter in their environment and reflects their views of the world.

An example of this could be that although the population of the U.S. derives from many nationalities, English is spoken and understood by all but a very small minority of inhabitants. This fact alone tells us something about the history of the U.S.

Besides the vast number of borrowings, a cultural quality may also be seen in expressions associated with travel, politics, and sports. For instance, given the American love of sports, its not surprising that many expressions stem from the baseball diamond, the football field or the boxing ring.

It is a difficult task to name the infinite number of cultural and global themes that abound in language. The few that I have mentioned here are but a few ideas for the teaching of culture through the language itself. Often neglected, language provides a mirror of aspects of life throughout the world.

(13) TEXTBOOK MATERIALS

In spite of the attention now placed on the teaching of culture, the presentation of cultural information in foreign language textbooks continues to be relegated generally to cultural notes at the end of chapters or to footnotes explaining isolated facts about the culture. The major disadvantage to this type of approach, according to Birckbichler (1987) is that students are left with a piecemeal understanding of the culture without complete (or accurate) descriptions of major cultural patterns.

In order to resolve this problem, a change in perspective is needed. Students should be exposed to information about the world at large, especially as it relates to the language of the country or countries they are studying. For example, a discussion about a typical French meal can be expanded upon to include meals in different French-speaking countries. These activities allow students not only to practice the language but to increase their knowledge of the world.

Conclusion

Moving toward a global perspective in FLE will require changes for many foreign language educators. With the various techniques and strategies mentioned in this paper one has a framework on which to build. Teachers will identify omissions related to their particular interests or their situational environments or will criticize over-emphasis on certain techniques. These strategies suggest how a global dimension might be infused into a foreign language classroom, but I wish to stress that no one technique as described here is satisfactory in itself when it comes to teaching culture with a global perspective. There is little doubt that the social studies assume the

dominant role in global education but the extent to which foreign language will be involved depends largely on our professions willingness to cross curricular boundries.

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